

Newark Misc Newspapers

# THE NEWARK PATRIOT

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Volume Two No. 1 September 20, 1976 P.O. Box 9189 Newark, N.J. 07104

## INTRODUCING VOLUME TWO OF THE NEWARK PATRIOT

THE NEWARK PATRIOT is the newspaper of the AFRO-ASIAN-LATIN AMERICAN PEOPLE SOLIDARITY FORUM (NEWARK) and represents the political line of our organisation. The Solidarity Forum (Newark) was founded on January 28, 1975 as an anti-imperialist organisation based on the three point program:

- 1) To resolutely support the national liberation struggles of Asia, Africa and Latin America.
- 2) To resolutely oppose racial discrimination and violent repression.
- 3) To fully support the anti-fascist struggles of the American working class.

Here in Newark, the task to establish an organisation of Third World people

(Con't on page #2 --See INTRODUCING)

## HAIL THE 108TH ANNIVERSARY OF EL GRITO DE LARES!

On September 23, 1868, over 500 Puerto Rican revolutionaries engaged in armed struggle, the Spanish colonialist forces in the city of Lares for the glorious cause of liberation. This great and heroic event in Puerto Rico's history is known as "EL GRITO DE LARES". This event is of great significance for the Puerto Rican people because for the first time the path of armed struggle for the independence of Puerto Rico was taken on a national scale.

Today, the people of Puerto Rico celebrate this day to commemorate the glorious revolutionary tradition of which "El Grito de Lares" is a great significant part.

EL GRITO DE LARES was led by Dr. Ramon Emeterio Betances, the father of the Puerto Rican nation, whose sentiments and ideals reached far beyond the borders of Puerto Rico. His thoughts reached to Cuba about which he said

(Con't on page #5 --See LARES)

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based on this revolutionary three-point program was taken up in 1973 under the guidance and assistance of the CENTRAL ORGANISATION OF U.S. MARXIST-LENINISTS. It was out of Essex County College that the Solidarity Forum (Newark) was built and since its beginnings, our organisation has taken up the task of resolutely supporting the national liberation struggles while at the same time integrating itself in the struggles of the students, faculty and staff of E.C.C. against the attacks by the U.S. bourgeoisie.

During the past semester, the Solidarity Forum (Newark) was the only organisation at Essex County College to carry out support for the national liberation struggles. In the recent struggles in Africa and particularly in Angola, the AALAPSF(N) propagated and supported the struggles of the African people led by ZANU in Zimbabwe, PAC in Azania and UNITA in Angola. Particularly in Angola, the Solidarity Forum has taken the resolute stand in support of the SECOND ANTI-COLONIAL WAR OF THE ANGOLAN PEOPLE currently being waged under the leadership of UNITA against Soviet social-imperialism and its puppet Cuban mercenary troops.

While carrying out support for the national liberation struggles of Asia, Africa and Latin America, the Solidarity Forum has supported and participated in the struggles of the students, faculty and staff at Essex County College against the fascist attacks waged by the administration on behalf of the bourgeoisie. The Solidarity Forum has historically stood in opposition to these attacks and on the side of the students, faculty and staff. In order to carry out their attacks on the students, faculty and staff, the E.C.C. administration has found it necessary to carry out a concentrated attack on the progressive forces which seek to lead and give guidance to the struggles. So the administration has been waging a vicious attack on the Solidarity Forum. Through the fascist rules and regulations and the campus police, the administration has sought to liquidate our work. They have constantly opposed our efforts to carry out our political line among the the students at E.C.C. This attack by the administration was manifested this past summer by the firing of one of our comrades who worked at E.C.C. and by threatening to arrest our comrades who have been carrying out political work at E.C.C. In taking up the struggle against the fascist attacks on our comrades, the Solidarity Forum waged a campaign to expose the fascist nature of the E.C.C. administration as agents and representative of the bourgeoisie. The overwhelming majority of the students, faculty and staff supported the just stand of our organisation and denounced the administration as fascist and servants of the bourgeoisie.

(Con't on page #8 --See INTRODUCING)

## SUMMER AT E.C.C.: MORE FASCIST ATTACKS AND PEOPLES RESISTANCE

On August 13, 1976 Comrade Jose Ortiz, a member of the Afro-Asian-Latin American Peoples' Solidarity Forum (Newark), was fired from his job on the staff of Essex County College. The E.C.C. administration fired Comrade Jose in order to suppress the revolutionary politics of the Solidarity Forum. As a member of the Solidarity Forum and a communist, Comrade Jose carries out resolute support for the national liberation struggles of Asia, Africa, and Latin America. At the same time he supports and participates in the struggles of the students against the attacks which the E.C.C. administration is carrying out on behalf of the bourgeoisie. For these reasons the Solidarity Forum has many supporters among the students at E.C.C. For these reasons also, the Solidarity Forum is singled out for attack by the monopoly capitalists through their government lackeys at E.C.C., the college administration.

The latest attack on the Forum, Comrade Ortiz's firing, comes in the midst of the overall attack by the capitalist government at E.C.C. to make the students pay for the capitalists' crisis. The capitalist program to make the students pay has resulted in tuition and fee increases, cutbacks in the bilingual and other programs, and numerous other attacks. The administration knew that the attacks would be resisted by the students. In order to destroy the resistance movement of the E.C.C. students, the administration singled out for attack the Solidarity Forum because of its consistent, unwavering loyalty to the student movement and its ability to give guidance to the student struggles.

The fascist E.C.C. administration, which is so servile when it takes orders from the capitalists to make the students pay, showed its utter contempt for its employees and students by openly admitting that Comrade Jose was fired strictly for political reasons. In a memorandum, the administration told the comrade, "Any and all material posted in your office, of a political nature, must be removed," or else face firing. In other words, the comrade could keep any material posted in his office as long as it was not of a "political nature." Now what sort of "political nature" is the administration against? It is against the "political nature" of the E.C.C. students, faculty and staff who dare to oppose their fascist rule. Of course the administration is NOT against the "political nature" (Con't on page #4 --See E.C.C.)



(E.C.C. --Con't from page #3)

of the monopoly capitalists who run E.C.C. for their own benefit and are currently emptying the pockets of the students at a faster rate than ever. As a matter of fact, this particular attack on Comrade Jose was ordered by Essex County Congressman Minish, whose fascist "political nature" was offered by the revolutionary literature, portraits of immortal Chairman Mao, the red flag, hammer and sickle, and revolutionary proverbs which fortell the dim future of the bourgeoisie and were proudly on display in Comrade Jose's office.

While the administration said that Comrade Jose had no right to express the politics of the Solidarity Forum, the students and other people at E.C.C. overwhelmingly stated that the comrade had every right to express his views. Immediately after learning of the administration's fascist plans, the Solidarity Forum widely distributed two special issues of its newspaper THE NEWARK PATRIOT which exposed the fascist nature of the attacks on the students in general, and the Solidarity Forum in particular. The newspapers were enthusiastically read by E.C.C. students and they often offered comment in support of the comrade and pointed out the fascist nature of the administration themselves.

Inspired by this just stand of the students and others in support of Comrade Jose and the AALAPSF(N), the Solidarity Forum is more determined than ever in our efforts to implement our political line at E.C.C. We hail the great anti-fascist spirit of the E.C.C. students and salute Comrade Jose for his unwavering loyalty to the revolutionary politics of the Solidarity Forum. These fascist attacks of the monopoly capitalists are the last desperate attempts of the monopoly capitalists to avoid the fate that soon awaits them. Today, only the fascist flag of U.S. imperialism hangs from the pole at E.C.C. Soon the fascists themselves will join their beloved symbol of oppression and also hang from the pole.

DOWN WITH THESE FASCIST ATTACKS!

LONG LIVE THE AFRO-ASIAN-LATIN AMERICAN PEOPLES' SOLIDARITY FORUM (NEWARK)!

LONG LIVE THE PEOPLES' RESISTANCE TO GROWING FASCISM!

-end-

# READ THE WORKERS' ADVOCATE

(LARES --Con't from page #1)

"Because I have never, for one day, separated the cause of Puerto Rico from the island of Cuba...it seems to me that to fight for one means to fight for the other." The spirit of Betances has not only been an inspiring force for the revolutionaries of Puerto Rico but it has also been for other revolutionaries throughout Latin America. It was Betances who, a year before the Lares rebellion, had demanded of the Spanish government to grant freedom to Puerto Rico and demanded the rights of Puerto Ricans as a people. This was the PROCLAMATION OF THE TEN COMMANDMENTS OF FREE MEN written in November, 1867 and which he concluded by saying, "If Spain feels capable of giving us these rights and freedoms, and does so, then it may send us a captain general or governor... made of straw, and we shall hang him, and have him burned during the days of carnestolandas (three carnival days before Ash Wednesday --ed.), to commemorate all the Judases who, until today, have sold us out."

Dr. Betances, with great foresight, told the Puerto Rican people in 1868, "...independence and only independence is capable of saving us from the American minotaur." Towards his death on September 16, 1898, Dr. Betances wrote, "I don't want a colony either of Spain or of the United States. It is the same being a Yankee colony as being a Spanish one." Ramon Emeterio Betances was a fighter for true liberation and an enemy of all oppression.

EL GRITO DE LARES was led by the man and the spirit of Betances. The Lares insurrection was part of a revolutionary plan that was to engulf the entire island of Puerto Rico and it was to have taken place simultaneously with the Cuban insurrection at "EL GRITO DE YARA" and not before the month of October, 1868. Revolutionary committees were formed throughout Puerto Rico, i.e., in Mayaguez, Camuy, Arecibo, Lares. These revolutionary committees were to make the preparations for the revolution while Dr. Betances, who organized the revolution while in exile, was in Santo Domingo to recruit men and economic and moral support. The revolutionary plans, however, were discovered by Spanish colonial authorities. Revolutionary leaders in Puerto Rico were incarcerated while in Santo Domingo, the arms that were to come to Puerto Rico were confiscated by the reactionary Dominican government. Immediately after learning that the Spanish had discovered their plans, the Revolutionary Committee of Lares, together with some members of the Revolutionary Committee of Mayaguez, attacked the city of Lares, proclaimed the Republic of Puerto Rico and set out to engage the colonialists at San Sebastian, site of a Spanish army garrison.

(Con't on next page)

At 9 o'clock on the evening of September 23, 1868, after a brief meeting between the Revolutionary Committee of Lares and members of the committee from Mayaguez, the revolutionary patriots set off for Lares, fought the colonial army and by mid-night had captured the city. Immediately after taking over the city, Spanish functionaries were arrested and all Spanish symbols were replaced by symbols of the revolution. A flag which was especially designed by Betances was flown and the REPUBLIC OF PUERTO RICO WAS PROCLAIMED. (The flag designed by Betances and flown at Lares is known as the "Flag of Lares"). A provisional government was formed for the Republic of Puerto Rico which consisted of a president, minister of the treasury, minister of government, minister of justice, secretary to the cabinet and a military head. In addition, four decrees were immediately issued

- 1) That all Puerto Ricans were duty bound to fight for the revolution.
- 2) That any foreigner who voluntarily took up arms for the side of the revolution was to be considered a patriot.
- 3) That any slave who joined the revolution would automatically cease to be a slave.
- 4) The abolition of the labor-notebook system.

The liberation army rode into the city of Lares under the new flag and under a banner with the slogans, DEATH OR LIBERTY!, LONG LIVE PUERTO RICO LIBRE!. As the revolutionaries entered Lares, the townspeople joined in with the slogans, DOWN WITH THE TAXES!, DOWN WITH SPAIN!, DOWN WITH THE SPANIARDS!, VIVA PUERTO RICO LIBRE!

The following day the revolutionaries set out against the fort at San Sebastian. At San Sebastian, the colonialist forces were hit severe blows and were forced to call for reinforcements from the army garrison at Moca. With the reinforcements, the Spanish were able to suppress the revolutionary forces.

The insurrection at Lares and the Republic of Puerto Rico lasted one day. But the great significant impact of EL GRITO DE LARES on Puerto Rico, its people and its history has carried through the years. On the one hand, "El Grito de Lares" was also part of the anti-slavery movement and played a significant role towards the abolition of slavery in Puerto Rico. A particular objective of the revolutionary movement was the abolition of slavery and was one of the four decrees past by the provisional government. On the other hand, "El Grito de Lares" has inspired the revolutionaries of Puerto Rico. It was the spirit of Lares that inspired the Yauco rebellion on March 24, 1897 when, again, Puerto Rican revolutionaries took up arms against Spanish colonialism at a time when Spain was at war with the U.S.

The Puerto Rican patriots took up the tradition of Lares and the eternal words of Ramon Betances, "without revolution and without independence we will never be anything but the eternal colony of Spain."

On November 25, 1897, the Spanish government issued to Puerto Rico a so-called "Charter of Autonomy". This charter was signed by the Spanish Prime Minister and the traitor of the Puerto Rican people Luis Munoz Rivera. It was Luis Munoz Rivera, who as a sell-out of the Puerto Rican people, opposed any revolutionary action against Spain and as a result of the Charter of Autonomy became the colonial prime minister of Puerto Rico. Of the traitor Munoz Rivera, Ramon Betances wrote that it was not he (Munoz Rivera) who got the Spanish to concede to anything; rather it was the people and Lares. He wrote that any reform which was obtained from Spain originated from the fear the Spanish crown had of another Lares; that the Spanish crown feared a revolution in Puerto Rico at the time that Spain was at war with the U.S. It wasn't Munoz Rivera to whom the Spanish government responded but their fear of the people and the repetition of Lares!

In the struggles against U.S. imperialist domination, the tradition of Lares has continued. When the danger of U.S. imperialist invasion of Puerto Rico became clear, the Puerto Rican people organized to fight off the invaders. In the island of Culebra, a guerrilla force was formed in April 1898 and engaged the U.S. imperialist troops. It was guerrilla forces which met the American troops and against which U.S. war ships had to carry out brutal bombardment before Gen. Nelson A. Miles set foot on Puerto Rico on July 25, 1898.

Against U.S. imperialism the Puerto Rican people have had a continuous history of resistance. Throughout the entire twentieth century there have been workers' struggles, armed rebellion and general organized and spontaneous resistance to the exploitation and plunder of Puerto Rico and its people by U.S. imperialism. Organized form of struggle is evident as early as May 1, 1900 when the first Workers' Congress was held in Puerto Rico. In 1917, different workers' organizations hailed the Great October Bolshevik Revolution in Russia as "an achievement of mankind and the workers." In 1934, the Sugar Harvest Strike was a struggle of great significance as it was aimed at U.S. imperialist control of the sugar industry and had the participation of revolutionary nationalists and communists.

On October 30, 1950, the tradition of Lares was taken up when Puerto Rican revolutionary nationalists attacked and captured the town of Jayuya and solemnly proclaimed for the second time in Puerto Rico's history, the Republic of Puerto Rico. The revolutionaries also fought battles at San-



turce, Arecibo, Utuado and Barrio Obrero. At Jayuya, the patriots took over the townhall, the police headquarters and other public buildings. An attack was also waged at "La Fortaleza", the colonial governor's palace. The colonial government called in the National Guard and U.S. war planes bombarded Jayuya and the revolutionaries were dispersed. In 1951, Puerto Rican nationalists waged an attack at Blair House, residence of President Truman. In 1954, four Puerto Rican patriots raided U.S. imperialist government headquarters in Washington. They unfurled a Puerto Rican flag and shouting LONG LIVE FREE PUERTO RICO! shot into the House of Representatives while in session, wounding five representatives before being captured.

The 1960's in Puerto Rico saw a wave of mass student and workers' movements throughout the island against U.S. imperialist war of aggression in Vietnam. During this time there was also a mass movement by the people against the compulsory draft into the U.S. armed forces which was imposed on the Puerto Rican people in 1917 under the Jones Act together with compulsory "citizenship".

In Puerto Rico today, the revolutionary movement is moving forward and reaching new levels. The people of Puerto Rico are becoming clearer and clearer that only armed struggle can liberate Puerto Rico. The Puerto Rican people are bound to defeat U.S. imperialism and establish a free Puerto Rico sovereign and independent from any imperialist power. The tradition of Lares lives on and EL GRITO DE LARES will remain in the hearts of all Puerto Rican revolutionaries and will continue to serve as an inspiration to the Puerto Rican people in their struggle against U.S. imperialism. HAIL THE 108th ANNIVERSARY OF EL GRITO DE LARES!

LONG LIVE THE GREAT REVOLUTIONARY SPIRIT OF RAMON EMETERIO BETANCES!

UPHOLD THE GREAT REVOLUTIONARY TRADITION OF EL GRITO DE LARES!

LONG LIVE THE HEROIC STRUGGLES OF THE PUERTO RICAN PEOPLE!

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(INTRODUCING --Con't from page #2)

During this coming semester, the Solidarity Forum will continue its political work at E.C.C. On September 23rd, we will celebrate the 108th anniversary of EL GRITO DE LARES in Puerto Rico and with that celebration will begin a series of discussions on Puerto Rico. In further discussions and through THE NEWARK PATRIOT, the Solidarity Forum will clarify particular questions that come up in the revolutionary movement, both internationally and nationally and will participate in these struggles as they manifest themselves at Essex County College.

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# AFRO ASIAN LATIN AMERICAN PEOPLES SOLIDARITY FORUM (NEWARK) BEGINS SERIE OF DISCUSSIONS

The Solidarity Forum will take up a series of discussions on Puerto Rico beginning with our celebration of "EL GRITO DE LARES"! Following is the series and dates on which these discussions will take place. For further information on the discussion series, you may contact the Solidarity Forum comrade from whom you got the NEWARK PATRIOT. In further discussions, the Solidarity will take up particular questions as they come up in the revolutionary movement and its manifestations here at E.C.C.

September 23.....!"El Grito de Lares"

September 30..... Mao Tsetung Thought will Shine  
Forever

October 7..... Struggles of the Puerto Rican  
people against U.S. imperialism;  
PART I: From 1898 to 1950.

October 14..... Struggles of the Puerto Rican  
people against U.S. imperialism;  
PART II: From the establishment  
of the "Commonwealth" status (Estado Libre Asociado) in 1952 to the  
present.

October 21..... The historical role of Puerto Ricans  
in the American anti-fascist revolution.

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## MAO TSETUNG THOUGHT WILL SHINE FOREVER!

In honor of Chairman Mao Tsetung, the AFRO-ASIAN-LATIN AMERICAN PEOPLES' SOLIDARITY FORUM (NEWARK) will hold a meeting on September 30th under the slogan MAO TSETUNG THOUGHT WILL SHINE FOREVER! For information concerning the time and place please contact the Solidarity Forum.

ested in worthless "reforms", "reconciliation" and "dialogue" with their oppressors.

The Azanian people do not have illusions that the racist regime and its U.S. imperialist masters will change their nature. They have a great deal of experience with the savagery of South African racist rule. In March of 1960, the Pan Africanist Congress(PAC) organized a campaign against the hated "pass laws" which are a key part of the apartheid system. On March 21, the PAC led a national protest which was ferociously attacked by the police who gunned down over 70 Africans in the town of Sharpeville, igniting massive upheaval throughout the country. This incident, known throughout the world as the "Sharpeville massacre", was a turning point in the Azanian people's struggle. It strengthened their resolve to meet the reactionary violence of the racists with revolutionary violence. It proved that the South African apartheid regime, like all oppressive regimes, is a paper tiger, inspiring the masses to persevere in the struggle. Since Sharpeville, under the leadership of the PAC, the Azanian people have been carrying on the armed struggle (recently, in just one week, 20 reactionary police were annihilated), determined to completely demolish the Vorster racist regime and win their complete liberation.

The ongoing powerful rebellion of the Azanian people is a great development in the anti-racist, anti-colonialist, anti-imperialist struggle of the African people. The American working class, which also suffers under the rule of U.S. imperialism, fully supports the heroic Azanian people valiantly fighting the racist apartheid regime of South Africa. The struggle of the Azanian people is a great inspiration to the Black people's struggle here in the U.S., as well as for the struggle of the entire working class and people against the monopoly capitalists. The Azanian people are bound to win!

-end-

( Afrikaans is the hated language of the Boer section of the colonialists ) and against the apartheid regime. The racist and fascist apartheid government was thrown into total panic, and lashed out desperately killing 176 and wounding over 1,000 unarmed demonstrators.

The demonstrations are bigger and better organized and the Azanian masses are more clearly aiming their blows against the entire apartheid system and for national liberation. Gripped with mortal fear, the government has enacted a series of "emergency measures", has jailed thousands including hundreds of white students who demonstrated in support of the struggle, and has resorted to wholesale slaughter of the African masses. The South African racists are not the only ones panic-stricken by recent events. The U.S. imperialists, who along with the British imperialists are the racists' masters, are also in a frenzy over the situation. The white minority regimes in southern Africa are U.S. imperialism's main footholds in Africa. Economically, politically and strategically, the maintenance of the white minority in South Africa is extremely important to the U.S. imperialists. Over 300 U.S. monopoly corporations have set up operations in South Africa to exploit the cheap Black labor. While the British imperialists are the biggest investors in South Africa, U.S. imperialism also profits from this through their influence over British monopoly capital. The U.S. monopoly capitalists are very intent on maintaining control of South Africa's plentiful supply of gold, diamonds and strategic metals. Strategically, the southern tip of Africa, which divides the Indian and Atlantic oceans, is vital for the control of the sea routes between the Middle East oilfields and the U.S. and Europe, especially in the event of the world war between the superpowers, which is brewing. In U.S. imperialism's rivalry with Soviet social-imperialism for world domination, southern Africa has become a sharp area of contention.

In recent months, the U.S. imperialists have been frantically trying to shore up their weakening position in southern Africa. U.S. imperialism is all of a sudden posing as a "friend of the Africans" and as "mediator" in the conflict. U.S. Secretary of State Kissinger is cooking up various "plans" hoping to bring about "detente" between the oppressed Africans and their oppressors and to make worthless "concessions" to the African majority. As the ongoing rebellion shows, the Azanian people are determined to win their liberation through struggle. They are not inter-



# AZANIAN PEOPLE FIGHT ON AGAINST RACIST S. AFRICAN RULE

( excerpts from the September 1, 1976 issue of THE WORKERS' ADVOCATE, newspaper of the CENTRAL ORGANIZATION OF U.S. MARXIST-LENINISTS )

Over the last two months, the Azanian people's rebellion against the racist apartheid regime of South Africa has become even more powerful and determined. From one end of the country to the other, the struggle of the Azanian people against white minority rule and for national liberation is surging forward.

On August 4, a fresh wave of revolt broke out in the African working-class township of Soweto outside of Johannesburg. According to press reports, over 20,000 Black people held a demonstration demanding the release of their comrades arrested during the uprising that took place in June. Defying bullets, police dogs and tear gas, the demonstrators smashed through police lines in an attempt to march on Johannesburg where their comrades are imprisoned at the police-prison complex in John Vorster Square. The fascist police opened fire on the unarmed demonstrators killing and wounding several.

But the savage terror of the racist authorities has only aroused the masses to rise up in ever greater fury. In Soweto, Alexandra, and Tembisa and other working-class townships around Johannesburg, the African masses engaged the police in pitched battles for days on end. Tens of thousands of demonstrators organized concerted actions throwing up barricades, stoning the racists, overturning and burning police cars. The masses stormed police stations and government buildings, burning some of them to the ground.

The rebellion quickly spread to over 70 townships and all four provinces of South Africa. Fighting like that in Johannesburg has broken out from Pietersburg in the northeast to Capetown in the southwest. In the townships around Capetown, the masses staged a militant anti-government protest in solidarity with the uprising in Soweto, 800 miles away. The protest was ferociously attacked by the police who once again opened fire with automatic weapons, killing 33 unarmed demonstrators. The Azanian people in Capetown responded to this bloody massacre with two days of fierce battles against the racist authorities.

Two months ago, in mid-June, in Soweto and other working-class townships around Johannesburg, tens of thousands of Black students held protests against the mandatory use of Afrikaans in the schools